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## THE GROUPING OF THE CODICES IN THE GREEK JOSHUA

### A PRELIMINARY NOTICE

WHILE engaged in a study of the transliterations occurring in the Greek Old Testament (the material consisting of 1200 words is all collected and almost ready for publication), I deemed it advisable to include geographical terms (like "Ashe-doth", "Gai", "Emek", "Negeb", etc.) and names of places for which a perspicuous etymology is available (comp. "Bethaven", "Bethel", Beth-hammarcaboth", etc.), especially as in some of these cases translation alternates with transliteration. This additional material being particularly abundant in the Book of Joshua, my attention was caught by the frequently recurring collocation of certain sigla in the apparatus of Holmes-Parsons. In one instance where an entire verse had to be investigated, the grouping was unmistakable. With the key found, I set about working up chapters 15 and 19 which are replete with place-names, but also other passages, covering in all one half of the book. My key proved to work; of course, as my range of observation widened, slight rearrangements in detail ensued which, however, left the general grouping intact. I am aware that Hollenberg was once engaged in a similar occupation (for Joshua and Judges); his one short article in the ZAW., I (1881), 97-105, deals with the matter only casually. In addition to Holmes-Parsons, my apparatus includes Swete's manual edition, Field's Hexapla, Lagarde's Lucian and Syrohexaplaris, Ciasca's edition of the Sahidic fragments, Dillmann's edition of the Ethiopic version, Eusebius' Onomasticon in the editions of Lagarde and Klostermann, and, thanks to the liberality of the Dropsie College, the Leiden publication of the Codex Sarravianus-Colbertinus (G) and Tischendorf's

Monumenta Sacra. My results, while at present naturally only tentative (especially with regard to the sub-groups), go to reveal the following six groups:

(1) The Complutensian Group (c) = 108. Compl. 19 requires a renewed examination; to judge from silence, it often deviates from c in favor of b. The Complutensian occasionally exhibits readings of its own. In the middle part of the book there is a remarkable agreement between Lucian (= 19.108. Compl.) and Hexapla (G for instance), even if the points of difference which are constant (comp. the Greek for "south") are had in mind. (According to Hautsch, *Der Lukiantext des Okatateuch*, 1910, the Lucianic (Antiochene) recension is related to group h, specifically to 54.75. Thus 19.108. Compl. represent a recension whose affinity is decidedly with the Hexaplar text. In some cases, indeed, readings of the Syrohex. are found exclusively in 19.108. Compl.) Accordingly I include under c as a sub-group FG. 58 Syrohex. Euseb.

(2) The Aldine Group (a) = 15. 64; 18. 128; Ald. The latter is an eclectic text and occasionally deviates in favor of 121 or some other source.

(3) The Oxford (Grabian) Group (o) = A. 29. 121 (.82); N. 56. 71 (.59). Of these, some (esp. 82) often go with b. According to Parsons, 72 agrees with 29. M probably belongs here; but a more detailed examination is requisite.

(4) The Hesychian (?) (see Swete, Introduction, 482) Group (h) = 44. 106; 54. 75. 118; 74. 76. 84. 106. 134. 44 and 106 go together principally in orthography; practically only two sub-groups result: 54. 75. 118 over against the remainder.

(5) The Catenae Group (n) = 16. 30. 52. 53. 57. 77. 85. 131. 144. 209. 236. 237. Cat-Nic. Of these, 53. 85. 144 constitute a sub-group; 30 and 209 also occasionally separate from the rest, but do not always go together.

(6) The Sixtine Group (b) = B. 55. 63. 120. Sahidic. Ethiopic. Cyr-Alex.; readings also in Euseb. The relation of 55. 63 to the correctors of B and the Ethiopian (*fh*) remains to be investigated; codices *cy* of the latter version exhibit read-

ings taken from the Hebrew (probably through the medium of a non-Greek translation).

When we come to arrange these six groups (Lagarde's "manipuli") into larger divisions (Lagarde's "legiones"), the test of Hexaplaric additions or omissions proves of less value than the criterion of transliteration. For it is all the difference in the world whether the Hexaplaric (the term should be taken *cum grano salis*) *diaskeue* was applied to a text of the one division or of the other. Thus, from the point of view of transliteration and its close approach in consonants and vowels to the received Hebrew text, there practically result two main divisions which group themselves respectively about the Vatican (B) and Alexandrine (A): the one consisting of the groups **bnh**, the other of **oac**. I designate the latter division as the Palestino-Syrian (**P**), and the former as the Egyptian (**E**). *The Alexandrine codex reveals itself as the Palestino-Syrian text minus the Hexaplaric additions.* In the division **E**, the Vatican codex represents the purest text, so far as Hexaplaric additions are concerned, but is exceedingly corrupt in its proper names. In other words, Hexaplaric *corrections* (of a tacit character; from Theodotion? the same source used by Lucian?) which are embodied in the Alexandrine and its satellites have on the whole been kept out of the groups related to the Vatican (**bnh**), though some of them indulge in Hexaplaric *additions*. Moreover, the Hexaplaric additions found in the Egyptian codices sometimes differ from those in **P** (from Aquila and Symmachus?). Hexaplaric additions, on the other hand, are confined in the groups **oa** to individual codices or sub-groups.

A critical edition of the Greek text of the Book of Joshua thus becomes a matter of realization within sight. For with a knowledge of the grouping as above outlined, the process of collation is reduced to utmost simplicity. In each case, one representative (for each group or sub-group) will serve our purposes. New material not made use of in Holmes-Parsons may be found to fall in with the groups recognized or, as the case may be, serve to reveal new groups, though hardly a new main division. The text should be printed in two columns

corresponding to the two forms which it assumed in Palestine and Syria on the one hand and in Egypt on the other. For the Palestino-Syrian text the Alexandrine should form the basis; it should be freely emended from the groups belonging to the **P** division. For the Egyptian division which alone leads the way to the original Septuagint the Vatican should be made the foundation; but it again must undergo judicious correction on the basis of its satellites. Errors which at first sight appear hopeless lend themselves to correction when the cognate groups are consulted. And it must be borne in mind that, whereas **A** stands related to its peculiar groups only, **B** dominates the entire range of codices. For **P** is but **E** corrected and adjusted to the Masoretic Text<sup>1</sup>. Moreover, with the eclecticism of some of our codices, Egyptian readings appear sporadically in **P** texts.

Below each column there should be a double set of notes: one embodying Hexaplaric matter, and the other the critical grounds for the reading adopted in the text.

When this work shall have been done, it will be found that, barring omissions and additions, the emended Vatican codex, even in the proper names, does not deviate very considerably from the consonants of the received Hebrew text, while in point of pronunciation (treatment of the laryngals, vocalization) it represents a tradition antedating the masoretic. In this, of course, lies the supreme importance of the Egyptian text for determining the pronunciation of Hebrew in pre-Christian times.

The tripartite reference to Septuagintal transliterations in the current commentaries and lexica (to **B**, **A**, and Lucian) is certainly convenient, obtained as it is from the handy volumes of Swete and Lagarde, but is unscientific and should make way for a bipartite: to post-Christian **P**, and pre-Christian **E**.

I intend to follow up the present preliminary notice with a detailed presentation of my entire investigation which I expect to complete shortly. Naturally the determination of the sub-groups and of much else besides will become more accurate as the complete induction becomes ready for tabulation. **A**

part of my future work will be devoted to an edition of the group *h* on the basis of all the nine or ten manuscripts constituting it (Cod. Suppl. Gr. 609 of the National Library at Paris may have to be included) photographs of which have been made accessible to me by the authorities of the Dropsie College; with the aid of photographs similarly obtained, I expect to edit codex 55 which shows marked relation to MSS. *fh* of the Ethiopic Version, as well as the Hexaplar recension. Ultimately I expect to print a critical edition of the Book of Joshua in Greek in the manner indicated above. If such an edition can never be final, an attempt at least may be made. By the time I am ready for it the larger Cambridge Septuagint may have advanced as far as Joshua; from the accurate collations incorporated therein much help will naturally be forthcoming.

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